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ARCHÆOLOGICAL SURVEY OF CEYLON.

NORTH-CENTRAL, SABARAGAMUWA, AND
CENTRAL PROVINCES.

ANNUAL REPORT,
1894.

BY H. C. P. BELL, C.C.S.,
Archæological Commissioner.

Ordered by His Excellency the Governor to be Printed.



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ARCHAEOLOGICAL SURVEY OF EGYPT

NORTH-CENTRAL SYRIA
CENTRAL PROVINCES

ANNUAL REPORT

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BY H. E. BEAL, ESQ.

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ARCHÆOLOGICAL SURVEY OF CEYLON.

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ANNUAL REPORT: 1894.

1.—PREAMBLE.

THE Archæological Commissioner was personally absent from the North-Central Province between April 28 and December 17, or nearly eight months of the year, having been suddenly called upon to act at Kalutara as District Judge.*

During his absence, as a temporary arrangement, Mr. F. M. Maxfield, Field Assistant, with the sanction of Government, conducted operations at Anurádhapura, in constant communication with the Archæological Commissioner, and under his written directions. Mr. Maxfield carried on the work with much zeal and intelligence.

2.—EXPLORATION.

Exploration northwards was not pushed beyond Halmillakulama.†

The Sinhalese gang under the Vel-vidané of Karambéwa was employed during a great part of the year in cutting down the whole of the undergrowth in area H, immediately north of the Outer Circular road, lying between the path to Paṅkuliya on the east and the path to “Vijayaráma” on the west. Only a small portion of this area had been cleared previously, and consequently the full extent of the ruins therein was not known.‡

3.—EXCAVATIONS.

Excavations were undertaken, and in the case of (i.), (iv.), and (v.) completed, at the following sites:—

- (i.) Abhayagiri Dágaba.
- (ii.) Jétawanaráma Ruins.
- (iii.) Toluville Monastery.
- (iv.) “Mayúra Pirivena.”
- (v.) Monastery on the “Ayton Road.”

(i.) Abhayagiri Dágaba.§

To close once for all the excavation of that quarter of the ancient city which was covered by the Abhayagiri *stúpa* and surrounding monasteries, attention at this point was exclusively directed to the Dágaba itself, the entire sweep of circumjacent ruins having been finished by the end of 1893.

Abhayagiri Dágaba, like its two large congeners, Ruwanveli and Jétawanaráma, stands on a wide paved quadrangle, or *maḷuwa*. This platform, probably enclosed by a half wall, is some feet above the outside ground, and was mounted by broad perron staircases at the cardinal points. These steps average twenty in number, and are terminated at the foot by tall plain guard-stones, in shape reversed shields.

Skirting the quadrangular piazza of this and the other large Dágabas runs a spacious way, used in ancient days as a procession path on festival days.

Projecting somewhat from the line of the exterior kerb of the *pet-maga* and directly opposite each staircase on to the *maḷuwa* is an entrance porch, or *maṇḍapaya*, on a raised stone-faced basement with wide stairs at the front and back. At Abhayagiri Dágaba there are four porches—all virtually of one size (50 ft. × 38 ft.) and built on one general plan. The basement wall (4 ft. 6 in. in height) follows the usual lines of Anurádhapura moulding: on the gangway coping is a low parapet—a single course of stone slabs, ovolo shaped.

The porches of the Abhayagiri Dágaba on the east and south are differentiated from the western and northern *maṇḍapa* only in having vases carved in *bas relief* on their guard-stones and vase-capped pedestals of lesser size at their entrance stairs. All the remaining terminals without exception are plain, whilst the larger stone vases with their pedestals (two at the head of the steps in and out) conform to one bold design. The porches were open to the sky, except towards the middle, where stood a walled “guard-house” (*mura-gé*) of varying size, supported on pillars.

* Mr. Bell has since been finally seconded for special service as Archæological Commissioner for Ceylon, retaining his rank and rights as a Member of the Civil Service.

† Annual Report, 1892, p. 1.

‡ Archæological Survey, Third Report (Sessional Paper XXXV., p. 5).

§ The “Abhayagiri Vihare” was completed by Wāṭṭagāmini Abhaya about 88 B.C. When restored by Parākrama Báhu I. (1164–1197 A.D.) the “Abhayagiri Thúpa” was “one hundred and forty cubits” in height. (*Mahāvamsa*, LXXVIII., 101). In 1875 it measured “231 ft. above the level of the platform.” The diameter of its base is about 367 ft. (Capper, Journal, R. A. S., N.S., XX., p. 173). The “tee” and pinnacle were partially restored by prison labour in 1890.

Of these *mandapa*, that on the north had suffered least displacement from tree roots and the pilfering of man.

The work done has embraced—

- (a) Excavation and resetting of the slab walls at the four porches (*mandapa*) which admit at the cardinal points to the wide procession path (*pita-vidiya* or *pet-maga*) skirting the sides of the quadrangular *maluwa* of the Dágaba.
- (b) Clearing the stairs leading up from the *pet-maga* to the *maluwa* platform, and portions of its retaining walls.
- (c) Removal of all *débris* mounds on the pavement intercepting access to, and view of, the four wing “screens” or “chapels”—recessed limestone structures, elaborately carved, standing out from the circular ambulatories (*pésádawal*) of the Dágaba.

Huge unsightly mounds of brick spoil greatly hid, and obstructed approach to, the four “chapels.”

The less formidable heaps were entirely removed, and trenches cut through the two larger mounds, so as to complete connection from east to west, along the ground line of the Dágaba.

- (d) Excavation of the “chapels” east, south, west, and north, in order, and their makeshift restoration as far as practicable.

The special feature of the “chapels” at the Abhayagiri Dágaba lies in the exceedingly handsome *stele* with their varied surface carving and the *Nága-gal* (cobra-figured stones) which flank the “screens” on either side. The façade of the “screens,” when whole, was ornamented by successive courses exhibiting mouldings and zoophorous and other ornate sculpture. The base and interspaces were originally all overlaid with paintings (dwarfs and arabesques), traces of which exist still, as at Ruwanveli and Mirisaveṭi Dágabas.

The north, west, and south “chapels” showed hardly one stone upon another above the plinth. The east chapel alone remained in some condition to recall its original form.

Mr. Burrows described its condition eight years ago :—

The chapel is by far the most perfect of the four, and gives a very good idea of the structure of these and similar shrines. The chapel was flanked at either extremity by three carved monolithic slabs; the external slab, about three feet in height, presents a seven-headed cobra in the act of springing; the front face of the centre slab is divided into two compartments, containing a male and a female figure respectively, in high relief, the head of the former being shrouded under the hood of a five-headed cobra, while a single-headed cobra appears over the woman’s head; the side face is also divided into a small and large compartment, the former representing an incident from the story of Buddha, the latter being devoted to an elaborate flower-scroll, into which animals, such as the “hansa,” the Brahmany bull, and the peacock are introduced. This slab is about seven feet high. The inner slab, about six feet high, is entirely covered with flower-pattern.

Between these flanking slabs (which are all in wonderful preservation, with the exception of one cobra-slab, which has not yet been found)* is the main part of the shrine, consisting of a series of stone panels rising from an ogée moulding, and surmounted by a frieze of projecting elephant-heads alternating with displayed lotuses, an upper frieze of “Buddhist window” pattern, and a terminal line of diamond-shaped moulding. The whole of this was, no doubt, elaborately painted. Traces of the colour are extant on the cobra and on the male and female figures; and on two of the basement panels both the colour and the intricate pattern are wonderfully distinct.†

Mr. Maxfield, with great difficulty, has temporarily rebuilt the northern “chapel” from its ovolo plinth to a height of 15 feet. The “screen” as reset is hardly less handsome than the very similar western off-set altar of Mirisaveṭi Dágaba well restored in 1886.

- (e) Laying bare the periphery of the Dágaba base from east to west, and of the three ambulatories (*pésádawal*) from the eastern to the southern “chapels.”

Between the east and south “chapels” the three concentric gangways, or ambulatories, were wholly freed of the *débris* which buried them. Their outline is now clearly defined. Except at Ruwanveli Séya, these triple circular paths for *pradakshinā* worship were, at the great Dágabas, brick built, like their bell, *hatares-kotuwa* and *kota* (pinnacle). Gurgols protrude at regular intervals.

The Dágaba was originally covered by a thick coating of lime mortar, and some of the hard plaster still remains attached to the plinth of the lowest *pésáda* in places. From the south to the west “chapel” excavation was only carried along the base of the Dágaba. One-half of its periphery has thus been laid bare.

- (f) Sinking a pit in the *maluwa*, to follow the outline of the Dágaba foundations and test their depth.

The vertical shaft sunk into the south-east pavement proved the foundations of the Dágaba to go down 26 ft. in stepped brickwork, that again resting on concrete.‡

- (g) Grubbing out roots, and cleaning the southern half of the *maluwa* platform.

The vegetation of years, the vast amount of *débris*, and the heavy pavement flags to be lifted and replaced, rendered this work tedious and necessarily slow.

- (h) Excavating a small pillared ruin at the north-west corner of the quadrangular piazza.

As the nett result of the year’s work at the Abhayagiri Dágaba a true idea can now at length be gained of its actual outline, of the spacious quadrangle, of the four *mandapa*, and of the chaste carvings at its “chapels.”§

(ii.) Jetawanarama Ruins.

Two distinct Monasteries—each complete in itself and within its own walled confines—were excavated in the course of the year. At one (Monastery A) situated a little north of the “Kuttam-pokuna” ground was broken last year. The other (Monastery B) immediately adjoins the Jétawanaráma Dágaba, also on the north. Both Monasteries are of considerable interest.

* That on the north side of the east “chapel.” It has been lately exhumed.—*Archæological Commissioner*.

† Sessional Paper X., 1886, p. 2.

‡ H. E. the Governor, Sir A. E. Havelock, wished the pit to be kept open, if possible. This proved undesirable owing to accidents to cattle. It has therefore been filled in and the pavement relaid over it.

§ A fresh survey of the Dágaba was made by Mr. Van Dort at the close of the year (1894).

Monastery A.

These ruins evidently formed a Monastery self-contained within its own boundary walls.

The buildings stand back from a portico entrance on the old road, east, along a defined path, which conducts to a five-clustered group—*vihâré* and its satellite *piriven*—nearly surrounded by quadrangular cloisters.

Behind these buildings stands an exceptional shrine, on a recessed stylobate, stone-faced and 63 ft. four-square, but with projecting bays, and stairs on three sides. This stylobate formed an open collonade round the central walled shrine, which conformed generally to the basement plan and entrances, but in fret lines. Within, the four free standing pillars were of the spreading capital type. At the back was a small projection, perhaps once a portico on the east.

No other ruin has yet come to light at Anurâdhapura approaching this unique building in beauty of outline and choice ornamentation of some of its stone columns.

Within the Monastery walls are, in addition, two stone-lined *pokunū*, the site of a *Dágaba*, and a few other ruins.

Near the central *vihâré* was unearthed a slab, unfortunately broken, covered with a long inscription in *Nāgarī* characters of the 9th century. Most of the record is well preserved, and may throw light on the establishment of this Monastery.

Monastery B.

(b) Mr. Burrows did some digging at the central buildings of this Monastery in 1885. He records—

To the north of the *Jétawanārāma Dágaba*, within 60 yards of the Outer Circular road, I discovered a very interesting collection of ecclesiastical buildings The enclosure is formed by a double wall of enormous granite blocks arranged longitudinally A massive stone doorway—the largest yet discovered—of moulded granite monoliths faces the *Jétawanārāma*.....

On entering, there are buildings on either side. That to the right was either the *bhōjana śālāva* (refectory), or an assembly-hall for priests. It is remarkable for having three contiguous entrances in a row. It was evidently of very large dimensions, and the pillars are capable of sustaining a ponderous roof. To the left of the entrance there are the basement pillars of a large and of a small monastery, the former numbering no less than eighty. These buildings are all on high ground.

To the north of them is a parallel row of three stone staircases leading into a moat-like hollow. This depression surrounded and gave height to the principal buildings of the enclosure, a *vihâré* and its four attached chapels. The former is of the largest size: its deeply-moulded walls are in good preservation, as are the steps and moonstone; the “door-guardian stones,” which are perhaps as perfect as any in Anurâdhapura, were found at a considerable distance in the jungle, almost completely buried.

There are several buildings, evidently connected with it, running along the eastern and northern boundary, and the jungle in these directions is thick with ruins.*

Systematic excavation this year has disclosed in all the ruins of fourteen buildings and a *Dágaba* within the exterior walls.

Like Monastery A, this equally extensive *saṅghārāma* was fully complete, and one of the several monastic factors, which, combined, appertained solely to the *entourage* of the *Jétawanārāma Dágaba*. It possessed its own shrines, monks' residences, bath-house, &c.

The building, with three sets of steps on its front, which is situated to the right of the street leading north from the entrance doorway in the southern wall, has its counterpart at “*Vijayārāma*.” But it was larger, measuring 58 ft. by 37 ft. 6 in., and stood on 40 pillars, arranged in five rows of eight. This chief *pansala* faced west.

Opposite it across the street, as at “*Vijayārāma*,” is a spacious *jantāghara*, or bath-house, in dimensions 64 ft. by 47 ft., which required 72 pillars to sustain its roof. The large paved bath (28 ft. by 10 ft. 8 in.) in the centre of the building was only 2 ft. in depth.

The street between these two and other lesser buildings shortly descends by steps to the level of an inner enclosure, where stood, five-grouped, the *vihâré* and adjoining *piriven*. The *vihâré*, rectangular in plan, was unusually large (67 ft. by 46 ft.) and had thirty-two columns, instead of the ordinary number, twenty-four. The entrance faces east. The *piriven* (16-pillared) are four square, 30 ft. by 30 ft. The granite stairs of all five buildings were of the best type, flanked by *makara* balustrades and *Nāga* guardian stones, but have suffered much from ruin-wreckers.

At the north-west corner of the Monastery was probably placed a *Dágaba*. Of this the only sign left is a rough stone square (50 ft.) impinging on the outer wall. But a series of voussoir bricks found on the site and numbered in writing of the 10th century is very suggestive.

(iii.) *Toluvila Monastery.*

The ruins at Toluvila, near Nuwaravewa, have more than fulfilled the expectations formed in 1893. The felling of the undergrowth for a quarter mile around disclosed more and more buildings. As excavations advanced southwards from the Northern Quadrangle the extent of this magnificent monastery gradually unfolded itself.

In several respects the Toluvila Monastery stands unrivalled among the ruins of Anurâdhapura yet dealt with. Succinctly the general plan of these ruins may be described thus:—

On the north a spacious raised quadrangle with four entrance porches (*doratu*) and a moulded ramp of cut stone supporting brick elephants (heads and front legs) and pilasters alternately in high relief. This enclosure contains four shrines—*Vihâré*, *Wata-dā-gé*, *Dágaba*, and *Pilima-gé*.

From this quadrangle runs, for some 250 yards or more, a wide street between low walls of dressed stone. Off the street on either hand lying, in double rows, well apart and separated by streets parallel with the central thoroughfare, are many *piriven*, each with its own outhouse and lavatory.

Passing over a smaller raised quadrangle and a half-way halting place, star-shaped—both open and approachable by steps from all sides—the main street reaches, on the south, another and larger quadrangular area.

Within this Southern Quadrangle is a smaller enclosure at a higher level, containing a central terraced *Vihâré* flanked by four *piriven*, and other connected buildings with their accessories.

* Sessional Paper X., 1886, p. 5.

The whole of the trees which hid the kerb-lined street have been removed, root and branch, and the vista opened out from one quadrangle to the other through the forest is exceedingly picturesque.

The other streets which lead off north, east, and west from the Northern Quadrangle gradually descending by successive tiers of steps, were also cleared for some distance.

By the end of the year the structures within the Northern and Southern Quadrangles had been excavated, besides the majority of the ruins (mostly *piriven* or monks' residences) which lie around, as well as those lining the central street on either side. Those further away will be attacked next year.

Northern Quadrangle.

This quadrangular *temenos* (100 yards square approximately) contains four shrines differing considerably in class, arrangement, and design from those occupying the not dissimilar raised quadrangles of the "Vijayaráma" and Puliyankulama Monasteries. In one respect only do all three agree,—the four porches (*doratu*) at the cardinal points; though even here there is variance in details.

Passing from the long street which leads from the Southern Quadrangle and the majority of the ruins through the south porch—to left, stand the *Viháré* (west) and *Wata-dá-gé* (north-west); to the right the *Pilima-gé* (east) and *Dágaba* (north-east).

Viháré.

A large viháré of the ordinary plan, oblong, 55 ft. 6 in. × 41 ft., built on a brick moulded basement, and supported by twenty-four stout pillars in four rows of six from the front. It faced north. The small stone-flagged compartment usual within these buildings is to the south-west.* The viháré stairs have completely "disappeared"—steps, balustrades, terminals, and moonstone. The ante-sill at the entrance is incised—a peculiarity common in the Toluvila ruins, and occasionally occurring elsewhere.

Wata-dá-gé.

The "circular relic house" lies north of the Viháré and faces it—the only entrance being on the south.

This choice little shrine consisted of a diminutive *dágaba* 8 ft. in diameter within a square formed of flat stones (19 ft. 5 in.) standing on a brick-built *maḥuwa*, circular, and 37 ft. in diameter. This platform was edged by a wall, or half wall, and within were two concentric rings of slender columns, twelve in the outer circle (which touched the square stone pavement at its splayed angles) and eight forming the inner circle immediately round the *Dágaba* itself. These pillars would hold up a roof to shelter the small *stúpa* and worshippers at the shrine.

Ranged at four sides against the *Dágaba* were circular and square altar slabs, a *śri-patula* (Buddha's feet) stone, and an image of Vishnu.

The *Dágaba* had been rifled.† From its centre ran a brick drain (recalling that at the "Buddhist Railing Site")‡ through the circular wall on the north-east.

Dágaba.

Opposite the *Wata-dá-gé* eastwards stands the *Dágaba*.

The *Dágaba* and its square *maḥuwa* were both constructed entirely of brick, except the two flights of steps (on the west and south) and the pavement of the platform. This was four square (52 ft. 6 in.) and in height 6 ft., allowing for fifteen steps to form its projecting staircases. The balustrades and terminal stones are quite plain. The retaining wall of the stylobate still shows traces of ornamentation, elephants and dentil moulding in relief.

The *Dágaba* in diameter is 34 ft. 9 in. at base, and its triple plinth rose 6 ft. to the spring of the bell. The relic chamber was probably built immediately below the level of the *maḥuwa* floor.

It had been manifestly gutted by treasure-seekers. The slabs of the *garbhaya* were found in the spoil from the pit which had been dug in from the north-east.

Pilima-gé.

This boldly conceived "image house" stands south of the *Dágaba* and directly east of the Viháre.

In plan it follows the lines of Viháre No. 2 at "Vijayaráma" and Pankuliya. The difference lies mainly in this shrine having a raised gangway (5 ft. in height) round it in lieu of enclosed precincts at ground level.

The outline of the terraced structure shows a square (52 ft.) relieved by a bay (18 ft. 3 in. × 4 ft. 3 in.) thrown out on the front (north), with stairs jutting from the building and its platform. In the walled building itself (49 ft. 7 in. × 33 ft. 3 in.) this bay (22 ft. 8 in. × 13 ft. 7 in.) forms the vestibule to the real shrine, which is four square. The basement moulding of the outer platform probably resembled that of the *Dágaba*; but all above the band of dentils has scaled.

The only approach and entrance is from the front. The wide steps, like most throughout the Toluvila Monastery, are free of all ornament—a point in proof of antiquity. The sanctum (like that of the *Pilima-gé* in the ruins west of Abhayagiri *Dágaba*) would appear to have had an encircling verandah, walled in. The internal arrangement of the *adytum* allowed of the great seated image of Buddha being placed near the back wall, with a standing figure against either side wall.

The stone Buddha, seated in the meditative attitude (*dhyána mūdṛá*), is the least damaged of all these colossal *ot pilima* yet discovered.§

Southern Quadrangle.

The central kerb-lined street terminates at stairs leading into an extensive raised space, once walled all round, and oblong, 225 yards by 150 yards—the longest sides being from east to west.

* These may have been the landing from which stairs mounted to an upper storey.

† The spoil earth yielded a *karaṇḍuwa* of thin beaten gold, like an egg in shape and size. This was choked with earth, but its original contents had been abstracted.

‡ Annual Report, 1892, page 2.

§ This fine image is now in the Colombo Museum.

From the head of the stairs the street is continued for some yards until it strikes the steps of the *mura-gé* (porch) to an inner quadrangle. This is 76 yards square, and demarcated by a rough stone boundary. Within this enclosure stood the familiarly grouped quincunx—a specially assertive viharé, high terraced to give it greater prominence, supported by the inevitable annexes, four *piriven*, arranged as usual, besides two or three other buildings, perhaps added later.

Viharé.

Like the *Pilima-gé* of the Northern Quadrangle, this southern viharé was approached from the front by a succession of perron staircases and landings. The second flight admits to a terraced platform, 86 ft. by 80 ft., probably once revetted with dressed stone, but now showing merely the rubble backing.*

This open terrace, some 15 ft. in average width, encircles the viharé, which stood on a spreading basement 3 ft. high and measured 50 ft. each way, with a single set of steps on the north. Upon this basement, leaving a broad gangway round, stood the real shrine, 25 ft. square, but with recessed niches within, to left, right, and at the back, for images. Of the sixteen pillars in all, the middle four, standing free, were of limestone, squared, and topped with ornamental (dwarfs, &c.) capitals. A *yantra-gala* and granite *ásanaya* are all that are left to show the position of the chief image near the back wall.

The four *piriven*, each twelve-pillared, are mainly noticeable for the moulded monolithic slabs used to form their porticos.

Piriven.

Regarding the many monks' residences—corresponding to modern *pansal*—of the Toluila *saṅgharáma*, it may be said comprehensively that—

- (i.) All are of nearly one size, 25 ft. square, standing on moulded brick basements.
- (ii.) Almost all are twelve-pillared.
- (iii.) Each has its small corner compartment, stone-flagged, within the buildings.
- (iv.) The entrance is by stairs in front, usually on to a portico landing, stone-constructed, standing out from the walled building.

In details these porticos vary greatly—the diversity in the carving of balustrades, terminals, *mutra-gal*, &c., being a salient feature of the Toluila ruins.

Most of the *piriven* had, as accessories, a building, lying at right angles, and a *kesa-kuttiya*.

As might be expected, the *piriven* grouped around the Northern Quadrangle seem to have been the more important. The pair immediately adjoining its southern porch were connected to the main street by curling by-paths.

One other class of building existed. Thus No. 11 (within the outer enclosure of the Southern Quadrangle) shows a front of 61 ft. by only 23 ft. 6 in. in depth. This elongated hall had twenty-four pillars, set out in three rows of eight—an abnormal arrangement, not met with hitherto.

Altogether upwards of forty ruins and sites have been exhumed this year—or about half of the total number of this great Monastery.

(iv.) “Mayura Pirivena.”

The well-known ruin in the heart of the Town and close to the Anuradhāpura-Kurunégala road known as “*Mayūra Pirivena*”—a misnomer commonly mistranslated “Peacock Palace”—was excavated late in the year, and those of its columns which were prone partially raised.

This once beautiful shrine—a Viharé measuring 66 ft. by 45 ft. 6 in.—is of the type of the so-called “Pavilions” west of Ruwanveli Dāgaba and the Viharé at Abhayagiriya (Section IV.).

The ornate pillars, with their plain squared shaft and spreading capitals, rose 11 feet from floor level. The ornamentation of the capitals assimilates to that at the other viharés of this special type.† The *makara*-topped balustrade is exceedingly well executed. The wide steps (7 ft. 8 in.) had triple dwarfs and pilasters on their risers, and at foot a fine moonstone, quite plain save for a central lotus flower carved in relief—the more chaste from its simplicity.

The ruin has naturally suffered wholesale despoiling from its convenient position. Both guard-stones and much of the stone work of its portico are gone for ever, together with the shafts of the inner columns, all of which were of limestone. One balustrade, one step, the moonstone, and the majority of the pillars (originally twenty-four altogether) remain; but all need resetting.

(v.) Monastery on the “Ayton Road.”

The encroachment of some Tamil potters demanded the prompt excavation of a small quincunx coterie of ruins situated at the junction of the “Ayton road” with a cross street leading to the main road past the “*Unnānsé-veṭichcha-pokuṇa*.”

The viharé (which faced west) must once have rivalled that excavated in the Abhayagiriya area in 1893, if not the so-called “*Mayūra Pirivena*.” Its dimensions are 67 ft. 3 in. by 46 ft. Now all that remain are two of the granite pillars, fallen and displaced, and the massive landing flag of the portico marking the entrance.

The four corner *piriven* have been equally maltreated. Their steps had guard-stones of “flower-vase” design, but not harmonious.

4.—CIRCUIT WORK.

Commenced a circuit intended to cover the south-eastern and south-western Kóralés of Nuwarakalaviya.

The chief places of interest visited were the ruins at “Niraviya” on the east of Mānē-kanda, the Buddhist temples at Buddhagē-kanda, Kinihiri-kanda, Panikkankulama, and Elagomuwa-kanda with its numerous caves.

A considerable number of unrecorded inscriptions (chiefly from caves) were copied.

* This handsome, boldly situated ruin was shamelessly robbed of all its best stone during the construction of an exit channel to the neighbouring low sluice at Nuwara-veva.

† See Annual Report, 1893, p. 3.

Mane-kanda.—Spent two days examining the ruins at “Niráviya,” about $3\frac{1}{2}$ miles west of the high road at Marādankadawala. These remains of an ancient monastic establishment are situated on the lower eastern slopes of Mané-kanda and a *hinna* running parallel.

The ruins bear a very close resemblance to those, disposed much in the same manner, near “Bandá Pokuna” at Ritigala-kanda, and evidently date from the same period; though no confirmative inscription has been found. There is a large and somewhat similar rubble-faced *pokuna*. So too a short paved path with steps curls upwards to the main group of ruins, which stretch for a quarter of a mile north and south.

More than a score of buildings are traceable, mostly of the double-room plan with massive basements of rectangular dressed slabs so favoured at Ritigala. To the north are four or five caves with a few short inscriptions. Eastward in chena lie two isolated ruins within stone enclosures like the single site in forest east of Ritigala-kanda.

Thick undergrowth at present covers this interesting site.*

Ulankulama.—A square inscribed pillar, with rounded *kalasa* head and figures of sun, crow, and dog on the shaft. The writing runs to all four sides of the pillar, but is too weathered for the whole text to be recovered. The inscription, dated the 13th day bright half of Navan in the first year of King “Abhá Salamevan,” is of the 10th century.

Kota-Buddha-kanda.—A small abandoned *gal viháre*. Two caves (one with three inscriptions); also a headless stone Buddha, whence the rock’s present name.

Buddhage-kanda.—A peacefully situated little temple, with its own small tank (*Pansala-vewa*), west of Kōta Buddha-kanda. Viháre and *pansala* are under adjoining rocks. The viháre is crowded with images and ornamented after the fashion of modern Kandyan temples. Two cave inscriptions. The temple gave Dambéwatawana Unnanse to Anurádhapura as *Anundárika* or High Priest of the *Atamasthána* some years ago.

Toni-gala.—On the westernmost of the high rocks, through which the North road runs near the 61st mile, is a rock cistern (*gal-wala*) with an inscription of two lines cut on its vertical face.

Nochikulama.—A moonstone lying neglected in the village bears an inscription of three lines in the untidy character of Ceylon’s literary “dark period”—the fifth to ninth century A.D.

Horavila-vewa.—Visited Horavila, once a tank of some importance. Its bund runs for $1\frac{1}{2}$ mile in a southerly direction. The ancient *wané* (spill) and *goda-horowwa* (high level sluice) are noticeable.

Nika-atugama.—Minor ruins.

Kinihiri-kanda.—A solitary rock hill rising bluff and bold on the west, but sloping down wooded to the south-east. At its eastern foot are the premises of a picturesque temple, rising by terraces, which contain a spacious *pansala*, and a viháre under a boulder.

The viháre has a lean-to roof and verandah, above which (as at Māniyangama in the Three Kóralés, Kégalla District)† are paintings on the rock, said to date from the reign of Kirti Śrī Rāja Siṅha. Inside, the viháre is being adorned like a Buddhist temple of to-day.

An inscribed pillar (in three or four pieces) yielded date and name of the reigning King (“Abayi Salamewan,” 6th year, second day, bright half, of Vesak).

Panikkankulama.—This temple is about half a mile off the road to Kalá-vewa and one and a half mile from Kēkiráwa. The Dágaba is surrounded by a triple enclosure rising by terraces. It is of the usual shape of modern restorations in the North-Central Province. Adjoining it is the viháre (Kandyan type) on twelve stone stumps, with customary images. The *pansala* lies east near a cave and flat rock, on which inscriptions are cut. A third and longer record occurs west of the Dágaba enclosure. This temple is the successor of one of the oldest in the Province.

Malawa.—The bund of Malawa tank runs westwards into high ground and rock—the site of an old temple. Of considerable interest is the chastely designed pediment of a small dágaba in stone. Slabs have been shaped and dressed, so as to form the square socle, circular plinth, block, and coping for the dágaba basement. The stones were nearly all displaced; some are missing. Had the slabs re-reset, as far as practicable.

Not far off, adjoining the road to Kalá-vewa, may be seen a few stones of an ancient stone bridge.

Teliyava.—An inscribed pillar-slab dated the fourth year of “Abá Salamewan Kalyánawati”—only the second record of this Queen so far discovered.‡

Ratmale-kanda.—A cosily placed little rock temple, with *pansala* and *bo-maluwa* at the foot of a tree-covered hill. There are some half a dozen caves and two inscriptions.

Runne-kanda.—A few ruins of the Ritigala-kanda type, and a cave.

Elagomuwa-kanda.—A couple of days were given to exploring and making notes at this ancient temple. It lies above the tank at the south end of Elagomuwa-kanda, an elongated hill.

The dágaba is on a higher level than the *pansala*; as are most of the caves. One of these has been utilized for the viháre. There are two or three clusters of caves—a score or more in all—on the hill, and most bear inscriptions. Near the *pansala* are rock records of the fifth to ninth century.

This old-time site is full of interest, and, like Haṇdagala, worthy of a special topographical survey.§

Andara-vewa.—Inscribed slab of the reign of “Wasaba Raja” (66–110 A.D.).

Murunga-hiti-kanda.—A bowl-shaped rock east of the North road, a mile from Madátugama. Six caves on the south-east side: somewhat high up to the north-east the old viháre, a clay-walled cave, with its door frame still in position. One inscription.

Kota-gala.—Similar rock, but less high. A small Buddhist temple, occupied.

* Neighbouring villagers were engaged to clear the site prior to the survey of the ruins. A survey plan has since been completed.

† Archaeological Survey, Kégalla District (Sessional Paper XIX., 1892, p. 66).

‡ The other is on the pavement at the south “chapel” of Ruwanveli Dágaba.

§ This was carried out.

Horowwa-vewa.—This breached tank with an ancient *bisókotuwa* was once of some size. Its bund (except 250 feet of earthwork) is formed of a rock ridge stretching parallel with Inamalawa-kanda range as far as Bakmígaha-ulpota. The bund is 25 ft. high at the breach.

April 19.—Ordered to Kalutara to act temporarily as District Judge. Closed circuit.

5.—TOPOGRAPHICAL SURVEY.

Mr. C. Van Dort was engaged during 1894 in surveying the ruins still unexcavated near Thúpárama and Ruwanveli Dágabas, besides revising a portion of Mr. Young's work at the "Yóda-ēla" near "Kiribat Vehera," Isurumuniya, and Vessagiriya.

Mr. Van Dort had to do single-handed the field work, plotting, &c., of all surveys in and around Anurádhapura.

6.—CONSERVATION OF RUINS.

Jetawanarama-Lankarama Area.

The survey of all the ruins near the Jétawanáráma and Lan-kárama Dágabas having been completed, preliminary steps were taken towards their conservation by obtaining a block survey of the entire area.*

7.—EPIGRAPHICAL WORK.

The reproduction in some reliable and permanent form of the numberless inscriptions of the Island has engaged attention.

The services of a native trained under Dr. E. Hultzsch were borrowed from the Madras Government for three months. He taught the Head Overseer of the Ceylon Archæological Survey details of the now exclusively adopted process of copying inscriptions on stone and metal by *estampages*, i.e., impressions in ink on bibulous paper. During his stay, and since, upwards of 200 inscriptions have been reproduced in duplicate.

It should be possible ultimately to publish an "*Epigraphia Zeylanica*" on the lines of the "*Epigraphia Indica*" issued under the authority of the Indian Government.

Inscriptions.

Examined during 1894.

No.	Kóralé.	Village.	Site.	Class.	King.	Year.	Remarks.
1	Nuwaragam	Anurádhapura	Abhayagiri	Slab	—	—	10th century
2	do.	do.	Dágaba	Pavement	—	—	Many ; various ages
3	do.	do.	do.	—	—	—	Nágari, 9th century
4	do.	do.	do.	Bricks	—	—	10th century
5	do.	do.	Toluvila	Landing flag	—	—	do.
6	Máminiya	Ulánkulama	—	Pillar	Abhá Salamewan	1st	do.
7-9	do.	—	Máné-kanda, East	Cave	—	—	Early
10-12	do.	—	Kota-Buddha-kanda	do.	—	—	do.
13-14	do.	—	Buddhagé-kanda	do.	—	—	do.
15	do.	—	Tóni-gala	Rock	—	—	do.
16	do.	Nochikulama	—	Moonstone	—	—	7th/8th century
17	do.	—	Kinihiri-kanda	Pillar	Abayi Salamewan	6th	10th century
18	Kalagam	—	Panikkankulama	Cave	—	—	Early [A.D.]
19-21	do.	—	do.	Rock	—	—	Early centuries
22	do.	Teliyáwa	—	Pillar slab	Abá Salamewan, Kalyánawati	4th	12th century
23-24	do.	—	Ratmalé-kanda	Cave	—	—	Early
25-48	do.	Elagomuwa	Elagomuwa-kanda	do.	—	—	—
49-51	do.	do.	do.	Rock	—	—	5th to 9th centuries [A.D.]
52	do.	do.	Elagomuwa-vēwa	do.	—	—	Early centuries
53	do.	do.	do.	Pillar	—	—	Fragments, 10th century
54	do.	Andara-vēwa	—	Slab	Wasaba	—	Wasabha (66-110 A.D.)
55	do.	—	Murungā-hiṭi-kanda	Cave	—	—	Early

8.—MISCELLANEOUS.

"Buddhist-Railing."

A sum of Rs. 700 odd, balance of an Anurádhapura Excavation Fund (raised by special subscription in 1884 at the instance of Sir A. H. Gordon, then Governor of the Island) was handed over to the Archæological Commissioner by the Council of the Royal Asiatic Society, Ceylon Branch.

It was decided to spend the money in restoring a portion of the unique "Buddhist-Railing," discovered in 1890 at the Abhayagiriya ruins.† With the sanction of the Government, the work was entrusted to Mr. A. R. Tocke, District Engineer, Public Works Department.

The lower courses of the pediment were reset during the year.

* Letter No. 25 of January 26, 1894.

† Archæological Survey, Second Report (Sessional Paper L, 1890, pp. 3, 4).

SABARAGAMUWA PROVINCE.

9.—KEGALLA DISTRICT.

The lion-pillar of *Medagoda Dévalé** (Dehigampal Kóralé), a unique specimen of lithic carving well worthy of preservation, has been acquired for the Colombo Museum.

A preliminary grant of Rs. 500 was made to the Assistant Government Agent to commence the restoration of the basement of *Berendi Kóvila*† at Sitáwaka, a choice example of stone architecture. The work was placed in the hands of the District Engineer, Avisawella, and is proceeding.

The “*Koṭa Vehera*”‡ at Deliwala (Kinigoda Kóralé) was surveyed. A plan of the similar but half finished *dágabā* mound at *Dedigama*§ (Beligala Kóralé) will be made. The *Beligala* rocks|| will also be surveyed to show the exact position of the ruins thereon.

CENTRAL PROVINCE.

10.—MATALE DISTRICT.

Sigiriya.—Situated in the Inamalawa Kóralé of the Mátalé District. With a view to commencing operations next year at *Sigiri-gala*¶ the Archæological Commissioner visited Sigiriya on April 15 and 16. This isolated Rock citadel and fortress is connected with the romantic history of the parricide King, Káśyapa I. (479–497 A.D.).

The Rock was scaled along the narrow unprotected grooves of the fallen gallery at the head of improvised jungle ladders.**

The extreme denseness of the vegetation on the summit prevented any reliable estimate being formed of the extent and nature of the ruins. These are buried beneath mounds of brick *débris*. Thick forest and tangled undergrowth, neck-high, clothes all. A rock cistern near the south edge and a central *pokuna*, under heavy shade, were photographed.

Obviously the task of excavation at such a site must be formidable. But until access to the summit is made at least fairly safe by iron ladders and railing, work on *Sigiri-gala* is out of the question.††

As a first step a few venturesome Sinhalese villagers were employed in August to clear the grass and scrub on the top of the Rock, and to some extent upon the terraces immediately below.

Enderu-gala.—April 17. Examined the caves at Enderu-gala, half a mile from Inamalawa on the Dambulla-Trincomalee high road. Inscriptions at one or two caves and at a *gal-wala*.

Nalanda.—The isolated ruin, *Gedi-gé* so-called, at Nálанда was reported upon in 1893.‡‡ Some work had been done by the Public Works Department. The floor of the shrine, and its vestibule, was freed of *débris*, most of the broken pillars and other functional members being left where unearthed. The four walls were standing, or had been built, ten or fifteen feet in height; and the southern façade carried up to the top of the tympanum arch, which holds a seated figure of Buddha. In addition, a trench had been run round most of the moulded revetment of the platform upon which the superstructure rested.

Further widening of the trench was recommended, as likely to disclose more buried slabs; also that the stones should be laid out on the ground, in courses, to facilitate subsequent reconstruction of the building.

A second report was made this year.§§ The Public Works Department had ceased work for some months, and lantana, &c., had overrun the site and a great part of the building. No progress had been made in the erection of the shrine itself; but the whole of the fine stylobate had been reset, and strongly cemented. The greater part of the vestibule had also been re-erected, together with the steps on the east.

As essential to the proper carrying to completion the restoration of this unique ruin, some further recommendations were made.

The “*Gedi-gé*” stands on a wide *maluwa*, or terrace, some three to four feet above the surrounding land, clearly marked by foundations of a wall. This raised site encloses the shrine and a *dágaba* mound north of it.

The remaining portion of the *maluwa* (now paddy land) should be acquired by the Government. Such action will render the ruined site complete, add to the picturesque aspect of the shrine, and provide the further space required for the due arrangement of the exhumed stones (still in disorder), preparatory to their being re-built into the structure.

The ruin is of great interest, inasmuch as it would appear to appertain to the *Maháyana*, or Northern Buddhistic cult—the existence of which in Ceylon has hitherto not been known.

11.—STAFF.

Mr. F. M. Maxfield succeeded Mr. G. Hawkins as Field Assistant to the Archæological Commissioner on March 1. Mr. O. Marcus, Clerk, was superseded by Mr. E. R. Samaranayaka from May 31. Mr. W. H. Silva, appointed Third Draughtsman on February 20, had to retire at the end of the year owing to failing eyesight.

H. C. P. BELL,
Archæological Commissioner.

* Archæological Survey, Kégalla District (Sessional Paper XIX., 1892, p. 58).

† *Loc. cit.*, p. 64.

‡ *Loc. cit.*, p. 38.

§ *Loc. cit.*, p. 29.

|| *Loc. cit.*, p. 25.

¶ Message to the Legislative Council (H. E. Sir A. H. Gordon, Governor), November 20, 1889.

** The last ascent by a European of *Sigiri-gala* prior to the erection of the iron ladders and railing. The Rock had previously been climbed by some half a dozen Europeans in all. Messrs. Adams and Bayley of the Ceylon Civil Service made the earliest known ascent.

†† By the end of the year two iron ladders and a single low handrail had been fixed in position by the Public Works Department.

‡‡ Letter to Colonial Secretary, No. 143 of June 30, 1893.

§§ Letter to Colonial Secretary, No. 344 of September 26, 1894.

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